QURAN

Word-by-Word Study Guide
(Arabic-English)

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

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Quran Study Guide Materials
Compiled and Prepared
by

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as his personal study guides. It is now shared to anyone, Muslims and non-Muslims, who may need them to learn the Quran.

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القرآن الكريم

هدية خادم الحرمين الشريفين
الملك عبد الله بن عبد العزيز آل سعود
إلى حجاج بيت الله الحرام

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ

And if | (had) willed | your Lord | surely He (could) have made | the mankind | community | one | but not | they will cease | to differ

﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَٰلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ

Except | (on) whom | has bestowed Mercy | your Lord | and for that | He created them | And | will be fulfilled | (the) Word | of your Lord

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ وَكُلًّا نَّقُصُّ

Surely I will fill | Hell | with | the Jinn | and the men | all together | And each | We relate

عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ وَجَآءَكَ فِى هَٰذِهِ

to you | of | (the) news | (of) the Messengers | (for) that | We may make firm | with it | your heart | And has come to you | in | this

ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ

the truth | and | an admonition | and | a reminder | for the believers | And say | to those who | (do) not | believe

ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ

Work | (according) to | your position | indeed, we | (are also) working | And wait | indeed, we | (are) ones who wait

﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ

And for Allah | (is the) unseen | (of) the heavens | and the earth | and to Him | will be returned | the matter | all (of) it

فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

so worship Him | and put your trust | upon Him | And | not | is your Lord | unaware | of what | you do

سُورَةُ يُوسُفَ 12 Surah Yusuf (Mk)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا

Alif Laam Ra | These | (are the) Verses | (of) the Book | [the] clear | Indeed, We | We have sent it down | a Quran | in Arabic

لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ

so that you may | understand | We | relate | to you | the best | of the narrations

بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ

in what | We have revealed | to you | (of) this | the Quran | although | you were | from | before it

لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ

surely among | the unaware | When | said | Yusuf | to his father | O my father! | Indeed, I | I saw

أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾

eleven | star(s) | and | the sun | and | the moon | I saw them | to me | prostrating

مكانتكم: غاية تمكّنكم من أمركم

نقصّ عليك: نحدّثك أو نبيّن لك

مد ٦ حركات لزوماً — مد ٢ أو ٤ أو ٦ جوازاً — إخفاء، ومواقع الغنة (حركتان) — تفخيم الراء
مد واجب ٤ أو ٥ حركات — مد حركتان — إدغام، وما لا يلفظ — قلقلة

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ
He said | O my son! | (Do) not | relate | your vision | to | your brothers | lest they plan | against you | a plot

إِنَّ ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥ وَكَذَٰلِكَ يَجۡتَبِيكَ
Indeed, | the Shaitaan | (is) to man | an enemy | open | And thus | will choose you

رَبُّكَ وَيُعَلِّمُكَ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِ وَيُتِمُّ نِعۡمَتَهُۥ عَلَيۡكَ
your Lord | and | will teach you | of | (the) interpretation | (of) the narratives | and complete | His Favor | on you

وَعَلَىٰٓ ءَالِ يَعۡقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ إِبۡرَٰهِيمَ وَإِسۡحَٰقَۚ
and on | (the) family | (of) Yaqub | as | He completed it | on | your two forefathers | from | before | Ibrahim | and Ishaq

إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٞ ٦ ۞ لَّقَدۡ كَانَ فِي يُوسُفَ وَإِخۡوَتِهِۦٓ
Indeed | your Lord | All-Knower | All-Wise | Certainly | were | in | Yusuf | and his brothers

ءَايَٰتٞ لِّلسَّآئِلِينَ ٧ إِذۡ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ
signs | for those who ask | When | they said | "Surely Yusuf | and | his brother | (are) more beloved | to

أَبِينَا مِنَّا وَنَحۡنُ عُصۡبَةٌ إِنَّ أَبَانَا لَفِي ضَلَٰلٖ مُّبِينٍ ٨ ٱقۡتُلُواْ
our father | than we | while we | (are) a group | Indeed | our father | surely in | an error | clear | Kill

يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا يَخۡلُ لَكُمۡ وَجۡهُ أَبِيكُمۡ وَتَكُونُواْ مِنۢ
Yusuf | or | cast him | (to) a land | so will be free | for you | (the) face | (of) your father | and you will be | from

بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ٩ قَالَ قَآئِلٞ مِّنۡهُمۡ لَا تَقۡتُلُواْ يُوسُفَ
after that | a people | righteous." | Said | a speaker | among them | (Do) not | kill | Yusuf

وَأَلۡقُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّ يَلۡتَقِطۡهُ بَعۡضُ ٱلسَّيَّارَةِ إِن كُنتُمۡ
but throw him | in | the bottom | (of) the well | will pick him | some | [the] caravan | if | you are

فَٰعِلِينَ ١٠ قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَ۬نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ
doing | They said | "O our father! | Why | (do) you | not | trust us | with | Yusuf | while | indeed we | (are) for him

لَنَٰصِحُونَ ١١ أَرۡسِلۡهُ مَعَنَا غَدٗا يَرۡتَعۡ وَيَلۡعَبۡ وَإِنَّا لَهُۥ
surely well-wishers? | Send him | with us | tomorrow | (to) enjoy | and | play | And | indeed | we

لَحَٰفِظُونَ ١٢ قَالَ إِنِّي لَيَحۡزُنُنِيٓ أَن تَذۡهَبُواْ بِهِۦ وَأَخَافُ
will surely be | his guardians | He said | "Indeed, [I] | it surely saddens me | that | you should take him | and | I fear

أَن يَأۡكُلَهُ ٱلذِّئۡبُ وَأَنتُمۡ عَنۡهُ غَٰفِلُونَ ١٣ قَالُواْ لَئِنۡ
that | would eat him | a wolf | while | you | of him | (are) unaware." | They said, | "If

أَكَلَهُ ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا لَّخَٰسِرُونَ ١٤
eats him | the wolf | while we | (are) a group, | indeed, we | then | surely (would be) losers."





- يجتبيك: يصطفيك لأمور عظام
- تأويل الأحاديث: تعبير الرؤيا
- عصبة: جماعة كفاة
- ضلال: خطأ في صرف محبته إليه
- اطرحوه أرضاً: ألقوه في أرض بعيدة
- يخل لكم: يخلص لكم
- غيابت الجب: ما أظلم من قعر البئر
- السيارة: المسافرين
- يرتع: يتوسع في الملاذ
- يلعب: يتسابق بالسهام

مد ٦ حركات لزوماً | مد ٢ أو ٤ أو ٦ جوازاً | مد واجب ٤ أو ٥ حركات | مد حركتان | إخفاء، ومواقع الغنة (حركتان) | إدغام، وما لا يلفظ | تفخيم الراء | قلقلة

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ
So when | they took him | and agreed | that | they put him | in | (the) bottom | (of) the well | But **We** inspired

إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَآءُوٓ
to him | Surely, you will inform them | about this affair | while they | (do) not | perceive | And they came

أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا۟ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ
(to) their father | early at night | weeping | They said | "O our father! | Indeed we | [we] went | racing each other

وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ
and | we left | Yusuf | with | our possessions | and ate him | the wolf | But not | you

بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ قَمِيصِهِۦ
(will) believe | us, | even if | we are | truthful." | And they brought | upon | his shirt

بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ
with false blood | He said | "Nay, | has enticed you | your souls | (to) a matter | so patience | (is) beautiful

وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟
And Allah | (is) the **One** sought for help | against | what | you describe | And there came | a caravan | and they sent

وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ
their water drawer | then he let down | his bucket | He said | 'O good news! | This | (is) a boy | And | they hid him | (as) a merchandise

وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ
And Allah | (is) All- Knower | of what | they do | And | they sold him | for a price | very low

دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ
dirhams | few | and | they were | about him | of | those keen to give up | And said

ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ
the one who | bought him | of | Egypt | to his wife | Make comfortable | his stay | Perhaps

أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى
that | (he) will benefit us | or | we will take him | (as) a son | And | thus | **We** established | Yusuf | in

ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ
the land | that | **We** might teach him | of | (the) interpretation | the events. | And | Allah | (is) Predominant | over

أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾ وَلَمَّا بَلَغَ
His affairs | but | most | (of) the people | (do) not | know | And | when | he reached

أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾
his maturity | **We** gave him | wisdom | and knowledge | And | thus | **We** reward | the good-doers

- **أجمعوا**: عزموا وصمّموا
- **نستبق**: نتسابق في الرمي بالسهام
- **سوّلت**: زيّنت أو سهّلت
- **واردهم**: من يتقدّمهم ليستقي لهم
- **فأدلى دلوه**: أرسلها في الجبّ ليملأها
- **أسرّوه**: أخفوه عن بقية الرفقة
- **بضاعة**: متاعاً للتجارة
- **شروه**: باعوه
- **بخس**: منقوص نقصاناً ظاهراً
- **أكرمي مثواه**: اجعلي محلّ إقامته كريماً
- **غالب على أمره**: لا يقهره شيء ولا يدفعه عنه أحد
- **أشدّه**: منتهى شدّته وقوّته

مدّ ٦ حركات لزوماً • مدّ ٢ أو ٤ أو ٦ جوازاً • مدّ واجب ٤ أو ٥ حركات • مدّ حركتان • إخفاء، ومواقع الغنّة (حركتان) • إدغام، وما لا يُلفظ • تفخيم الراء • قلقلة

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ

And sought to seduce him | she who | he (was) | in | her house | from | his self | And she closed | the doors

وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ

and she said | Come on | you | He said | I seek refuge | in Allah | Indeed, he | (is) my lord | (who has) made good | my stay

إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا

Indeed he | not | will succeed | the wrongdoers. | And | certainly | she did desire | him | and | he would have desired | her

لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ

if not | that | he saw | the proof | (of) his Lord. | Thus | that **We** might avert | from him | the evil

وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا

and the immorality | Indeed, he | (was) of | **Our** slaves | the sincere. | And | they both raced

ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ

(to) the door | and | she tore | his shirt | from | the back | and | they both found | her husband | at | the door

قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ

She said | What | (is) the recompense | (of one) who | intended | for your wife | evil | except | that | he be imprisoned | or | a punishment

أَلِيمٌ ﴿٢٥﴾ قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ

painful?" | He said | She | sought to seduce me | about | myself | And | testified | a witness | of

أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ

her family | If | [is] | his shirt | (is) torn | from | the front | then she has spoken the truth | and he | (is) of

ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ

the liars | But if | [is] | his shirt | (is) torn | from | (the) back | then she has lied | and he

مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ

(is) of | the truthful | So when | he saw | his shirt | torn | from | (the) back | he said | Indeed, it

مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ

(is) of | your plot | Indeed | your plot | (is) great | Yusuf | turn away | from

هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ

this | And | ask forgiveness | for your sin | Indeed, you | are | of | the sinful."



﴿٢٩﴾ ۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا

And said | women | in | the city | "The wife of | Aziz | (is) seeking to seduce | her slave boy

عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

about | himself; | indeed | he has impassioned her | (with) love | Indeed, we | [we] surely see her | in | an error | clear."

■ راودته: تمحّلت لمواقعته إيّاها
■ هيت لك: أسرع وأقبل
■ معاذ الله: أعوذ بالله معاذاً
■ المخلصين: المختارين لطاعتنا
■ قدّت قميصه: قطعته وشقّته
■ ألفيا: وجدا
■ شغفها حبّاً: خرق حبّه شغاف قلبها

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مد واجب ٤ أو ٥ حركات — مد حركتان — إدغام وما لا يلفظ — قلقلة

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ
So when / she heard / of their scheming / she sent / for them / and / she prepared / for them / a banquet / and / she gave

كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ
each / one / of them / a knife / and she said / Come out / before them / Then when / they saw him / they greatly admired him

وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ
and cut / their hands / they said / Forbid / Allah / not / (is) this / a man / not / (is) this / but / an angel

كَرِيمٌ ٣١ قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ وَلَقَدْ رَٰوَدتُّهُۥ عَن
noble / She said / That / (is) the one / you blamed me / about him / And certainly / I sought to seduce him / [from]

نَّفْسِهِۦ فَٱسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا
[himself] / but he saved himself, / and if / not / he does / what / I order him / surely, he will be imprisoned / and / certainly will be

مِّنَ ٱلصَّٰغِرِينَ ٣٢ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ
of / those who are disgraced / He said / My Lord / the prison / (is) dearer / to me / than what / they invite me

إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ
to it. / And unless / You turn away / from me / their plot / I might incline / towards them / and [I] be / of / the ignorant

٣٣ فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
So / responded / to him / his Lord, / and turned away / from him / their plot / Indeed, [He] / He / (is) All-Hearer

ٱلْعَلِيمُ ٣٤ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْـَٔايَٰتِ لَيَسْجُنُنَّهُۥ
All-Knower / Then / (it) appeared / to them / from / after / [what] / they had seen / the signs / surely they should imprison him

حَتَّىٰ حِينٍ ٣٥ وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَآ
until / a time. / And entered / with him / (in) the prison / two young men / Said / one of them

إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا وَقَالَ ٱلْـَٔاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ
'Indeed, I / [I] see myself / pressing / wine / And / said / the other / Indeed I / [I] see myself / [I am] carrying / over

رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِۦٓ إِنَّا نَرَىٰكَ مِنَ
my head / bread. / (were) eating / the birds / from it / Inform us / of its interpretation / indeed we / [we] see you / of

ٱلْمُحْسِنِينَ ٣٦ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا
the good-doers / He said / Not / (will) come to both of you / food / you are provided with / but / I will inform both of you

بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ إِنِّى تَرَكْتُ
of its / interpretation / before / [that] / [it] comes to both of you / That / (is) of what / has taught me / my Lord. / Indeed I / [I] abandon

مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَٰفِرُونَ ٣٧
(the) religion / (of) a people / not / they believe / in Allah / and they / in the Hereafter / [they] / (are) disbelievers

- مُتَّكَأً: وسائد يتكئن عليها
- أَكْبَرْنَهُ: دهشن برؤية جماله الفائق
- قَطَّعْنَ أَيْدِيَهُنَّ: خدشنها
- حَاشَ لِلَّهِ: تنزيهاً لله
- فَاسْتَعْصَمَ: امتنع امتناعاً شديداً
- أَصْبُ إِلَيْهِنَّ: أَمِلْ إلى إجابتهن
- خَمْرًا: عنباً يؤول إلى خمر

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مد واجب ٤ أو ٥ حركات — مد حركتان — إدغام، وما لا يلفظ — قلقلة

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ ۚ مَا كَانَ
And I follow (the) religion (of) my forefathers Ibrahim and Ishaq and Yaqub Not was

لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى
for us that we associate with Allah any thing That (is) from (the) Grace (of) Allah upon us and upon

ٱلنَّاسِ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾ يَـٰصَـٰحِبَىِ
the mankind but most (of) the men (are) not grateful O my two companions

ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ
(of) the prison! Are lords separate better or Allah the **One** the Irresistible?

﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ
Not you worship besides **Him** but names which you have named them you

وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَـٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ
and your forefathers not (has) sent down Allah for it any authority Not (is) the command but for Allah

أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَـٰكِنَّ أَكْثَرَ
He has commanded that not you worship but **Him** Alone That (is) the religion the right but most

ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ يَـٰصَـٰحِبَىِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا
[the] men (do) not know O my two companions (of) the prison! As for one of you

فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْـَٔاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ
he will give drink (to) his master wine and as for the other he will be crucified and will eat the birds

مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى
from his head Has been decreed the matter about which you both inquire And he said to the one whom

ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ
he thought that he (would be) saved of both of them Mention me to your master But made him forget

ٱلشَّيْطَـٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ
the Shaitaan (the) mention (to) his master so he remained in the prison several years

﴿٤٢﴾ وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ
And said the king Indeed, I [I] have seen seven cows fat eating them

سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَـٰتٍ خُضْرٍ وَأُخَرَ يَابِسَـٰتٍ ۖ
seven lean ones and seven ears (of corn) green and other dry

يَـٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَـٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾
O chiefs Explain to me about my vision if you can of visions interpret

■ القيّم: المستقيم، أو الثابت بالبراهين
■ عجاف: مهازيل جدًّا
■ تعبرون: تعلمون تأويلها

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قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤
They said, | Confused | dreams | and not | we | (are) in the interpretation | (of) the dreams | learned

وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ
But said | the one who | was saved | of the two | and remembered | after | a period, | I | [I] will inform you | of its interpretation

فَأَرۡسِلُونِ ٤٥ يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ
so send me forth | Yusuf | O | the truthful one | Explain to us | about | (the) seven | cows

سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ
fat | eating them | seven | lean ones | and seven | ears (of corn) | green

وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦ قَالَ
and other | dry | that I may | return | to | the people | so that they may | know | He said

تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا
You will sow | (for) seven | years | as usual | and that which | you reap | so leave it | in | its ears | except

قَلِيلٗا مِّمَّا تَأۡكُلُونَ ٤٧ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ
a little | from which | you (will) eat | Then | will come | from | after | that | seven | hard (years) | (which will) consume

مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ٤٨ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ
what you advanced | for them | except | a little | of what | you (will) store | Then | will come | from | after | that

عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ٤٩ وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي
a year | in it | will be given abundant rain | the people | and in it | they will press | And said | the king | Bring him

بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ
to me | But when | came to him | the messenger | he said | Return | to | your lord | and ask him | what | (is the) case

ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ ٥٠ قَالَ
(of) the women | who | cut | their hands | Indeed | my Lord | of their plot | (is) All-Knower | He said

مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ
What | (was) your affair | when | you sought to seduce | Yusuf | from | himself? | They said | forbid! | Allah

مَا عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ
Not | we know | about him | any | evil | Said | (the) wife | (of) Aziz | Now | (is) manifest

ٱلۡحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٥١ ذَٰلِكَ
the truth | I | sought to seduce him | from | himself | and indeed, he | (is) surely of | the truthful | That

لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ٥٢
he may know | that I | not | [I] betray him | in secret | and that | Allah | (does) not | guide | (the) plan | (of) the betrayers

- أضغاث أحلام: تخاليطها وأباطيلها
- ادّكر: تذكّر
- بعد أمّة: بعد مدّة طويلة
- دأبا: دائبين كعادتكم في الزراعة
- تحصنون: تخبئونه من البذر للزراعة
- يغاث الناس: يمطرون فتخصب أراضيهم
- يعصرون: ما شأنه أن يعصر كالزيتون
- ما بال النسوة: ما حالهن
- ما خطبكنّ: ما شأنكنّ
- حاش لله: تنزيهاً لله
- حصحص الحق: ظهر وانكشف بعد خفاء

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وَمَآ أُبَرِّئُ نَفْسِيٓۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ
'And not | I absolve | myself | Indeed | the soul | (is) a certain enjoiner | of evil | unless | [that] | bestows Mercy

رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ ٥٣ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ
my Lord | Indeed | my Lord | (is) Oft-Forgiving | Most Merciful | And said | the king | Bring him to me | I will select him

لِنَفْسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٞ ٥٤ قَالَ
for myself | Then when | he spoke to him | he said | 'Indeed, you | (are) today | with us | firmly established | (and) trusted | He said

ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ٥٥ وَكَذَٰلِكَ
Appoint me | over | (the) treasuries | (of) the land | Indeed, I | (will be) a guardian | knowing | And thus

مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُۚ نُصِيبُ
We established | [to] Yusuf | in | the land | to settle | therein | where ever | he willed. | We bestow

بِرَحْمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ٥٦ وَلَأَجْرُ
Our Mercy | (on) whom | We will | And not | We let go waste | (the) reward | (of) the good-doers | And surely (the) reward

ٱلْأٓخِرَةِ خَيْرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧ وَجَآءَ إِخْوَةُ
(of) the Hereafter | (is) better | for those who | believe | and are | God conscious | And came | (the) brothers

يُوسُفَ فَدَخَلُواْ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ٥٨ وَلَمَّا
(of) Yusuf | and they entered | upon him | and he recognized them | but they | knew him not | And when

جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِي بِأَخٖ لَّكُم مِّنْ أَبِيكُمْۚ أَلَا تَرَوْنَ
he had furnished them | with their supplies | he said | Bring to me | a brother | of yours | from | your father | Do not | you see

أَنِّيٓ أُوفِي ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ٥٩ فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا
that I | [I] give full | [the] measure | and that I am | (the) best | (of) the hosts? | But if | not | you bring him to me | then (there will be) no

كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ٦٠ قَالُواْ سَنُرَٰوِدُ عَنْهُ أَبَاهُ
measure | for you | from me | and not | you will come near me | They said | We will try to get permission | for him | (from) his father

وَإِنَّا لَفَٰعِلُونَ ٦١ وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُواْ بِضَٰعَتَهُمْ فِي رِحَالِهِمْ
and indeed we | surely will do | And he said | to his servants | Put | their merchandise | in | their saddlebags

لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ
so that they | may recognize it | when | they go back | to | their | people | so that they may | return

٦٢ فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمْ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ
So when | they returned | to | their father | they said | O our father! | Has been denied | to us | the measure

فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣
so send | with us | our brother | (that) we will get measure | And indeed, we | for him | (will) surely (be) guardians

- **مكين**: ذو مكانة رفيعة
- **يتبوأ منها**: يتخذ منها منزلاً
- **جهزهم بجهازهم**: أعطاهم ما قدموا لأجله
- **بضاعتهم**: ثمن ما اشتروه من الطعام
- **رحالهم**: أوعيتهم التي فيها الطعام

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قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن

He said / Should / I entrust you / with him / except / as / I entrusted you / with / his brother / from

قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾ وَلَمَّا فَتَحُوا۟

before? / But Allah / (is) the best / Guardian / and **He** / (is the) Most Merciful / (of) the merciful. / And when / they opened

مَتَٰعَهُمْ وَجَدُوا۟ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُوا۟ يَٰٓأَبَانَا

their baggage / they found / their merchandise / returned / to them / They said / O our father!

مَا نَبْغِى ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ

What (could) we desire? / This / (is) our merchandise / returned / to us / And we will get provision / (for) our family / and / we will protect

أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾ قَالَ لَنْ

our brother / and / get an increase / measure / a camel's (load) / That / (is) a measurement / easy / He said / Never

أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ

will I send him / with you / until / you give to me / a promise / by / Allah / that / surely you will bring him to me / unless

أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

that / you are surrounded / And when / they had given him / their promise / he said / Allah / over / what / we say / (is) a Guardian

﴿٦٦﴾ وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ

And he said / O my sons! / (Do) not / enter / from / gate / one / but enter / from / gates

مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا

different / And not / avail / I can / you / against / Allah / any / thing / Not / (is) the decision / except

لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا

with Allah / upon **Him** / I put my trust / and upon **Him** / let (their) trust put / the ones who put trust / And when

دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم

they entered / from / where / ordered them / their father / not / it / avail(ed) / them

مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ

against / Allah / any / thing / but / (it was) a need / of / soul / Yaqub's / which he carried out / And indeed, he

لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ

(was) a possessor / (of) knowledge / because / **We** had taught him / but / most / (of) the people / (do) not / know.

﴿٦٨﴾ وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ

And when / they entered / upon / Yusuf / he took / to himself / his brother / He said

إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾

Indeed, I / [I] am / your brother / so (do) not / grieve / for what / they used (to) / do

- **متاعهم**: طعامهم أو رحالهم
- **ما نبغي**: ما تطلب من الإحسان بعد ذلك
- **نمير أهلنا**: نجلب لهم الطعام من مصر
- **موثقا**: عهداً مؤكداً باليمين
- **يحاط بكم**: تهلكوا جميعاً
- **وكيل**: مطلع رقيب
- **آوى إليه أخاه**: ضم إليه أخاه
- **فلا تبتئس**: فلا تحزن

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فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ
So when | he had furnished them | with their supplies | he put | the drinking cup | in | the bag | (of) his brother | Then

أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟
called out | an announcer | O you | (in) the caravan! | Indeed, you | surely (are) thieves | They said | turning towards

عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾ قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ
them | 'What (is it) | you miss?" | They said | We are missing | (the) cup | (of) the king

وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾ قَالُوا۟ تَٱللَّهِ
And for (one) who | brings | it | (is) a load | (of) a camel | and I | for it | (is) responsible | They said | By Allah

لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ
certainly | you know | not | we came | that we cause corruption | in | the land | and not | we are | thieves

﴿٧٣﴾ قَالُوا۟ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ﴿٧٤﴾ قَالُوا۟ جَزَٰٓؤُهُۥ
They said | Then what | (will be the) recompense (of) it | if | you are | liars | They said, | Its recompense

مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ
(is that one) who | it is found | in | his bag | then he | (will be) his recompense | Thus | (do) we recompense | the wrongdoers

﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن
So he began | with their bags | before | (the) bag | (of) his brother | then | he brought it out | from

وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ
(the) bag | (of) his brother | Thus | (did) We plan | for | Yusuf | He could not | take | his brother

فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
by | the law | (of) the king | except | that | willed | Allah | We raise | (in) degrees | whom | We will

وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ﴿٧٦﴾ ۞ قَالُوٓا۟ إِن يَسْرِقْ
but over | every | possessor | (of) knowledge | (is) the All-Knower | They said | If | he steals -

فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ
then verily | stole | a brother | of his | from | before | But kept it secret | Yusuf | within | himself.

وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا
and (did) not | reveal it | to them | He said | You | (are the) worse | (in) position | and | Allah | knows best | of what

تَصِفُونَ ﴿٧٧﴾ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا
you describe | They said | O | Aziz! | Indeed | he has | a father | old | [great]

فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾
so take | one of us | (in) his place | Indeed, we | [we] see you | of | the good-doers

- **السقاية**: إناء للشرب جُعل للكيل
- **أذّن مؤذّن**: نادى منادٍ
- **العير**: القافلة
- **صُواع الملك**: صاعه ، وهو السقاية
- **زعيم**: كفيل
- **كدنا ليوسف**: دبّرنا لتحصيل غرضه



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قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ

He said | forbid | 'Allah | that | we take | except | (one) who | we found | our possession | with him | Indeed we

إِذٗا لَّظَٰلِمُونَ ٧٩ فَلَمَّا ٱسۡتَيۡـَٔسُواْ مِنۡهُ خَلَصُواْ نَجِيّٗاۖ

then | surely (would be) wrongdoers. | So when | they despaired | of him | they secluded themselves | (in) private consultation

قَالَ كَبِيرُهُمۡ أَلَمۡ تَعۡلَمُوٓاْ أَنَّ أَبَاكُمۡ قَدۡ أَخَذَ عَلَيۡكُم

Said | the eldest among them | Do not | you know | that | your father | has taken | upon you

مَّوۡثِقٗا مِّنَ ٱللَّهِ وَمِن قَبۡلُ مَا فَرَّطتُمۡ فِي يُوسُفَۖ فَلَنۡ أَبۡرَحَ

a promise | by | Allah | and | from | before | that | you failed | concerning | Yusuf? | So never | will I leave

ٱلۡأَرۡضَ حَتَّىٰ يَأۡذَنَ لِيٓ أَبِيٓ أَوۡ يَحۡكُمَ ٱللَّهُ لِيۖ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ

the land | until | permits | me | my father | or | decides | Allah | for me | and | He | (is) the Best | (of) the judges

٨٠ ٱرۡجِعُوٓاْ إِلَىٰٓ أَبِيكُمۡ فَقُولُواْ يَٰٓأَبَانَآ إِنَّ ٱبۡنَكَ سَرَقَ

Return | to | your father | and say | O our father! | Indeed, | your son | has stolen

وَمَا شَهِدۡنَآ إِلَّا بِمَا عَلِمۡنَا وَمَا كُنَّا لِلۡغَيۡبِ حَٰفِظِينَ

and not | we testify | except | of what | we knew | And not | we were | of the unseen | guardians

٨١ وَسۡـَٔلِ ٱلۡقَرۡيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلۡعِيرَ ٱلَّتِيٓ أَقۡبَلۡنَا فِيهَاۖ

And ask | the town | where | we were | [in it] | and the caravan | which | we returned | in it

وَإِنَّا لَصَٰدِقُونَ ٨٢ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ

And indeed, we | surely (are) truthful | He said | Nay | have enticed | you | your souls | something

فَصَبۡرٞ جَمِيلٌۖ عَسَى ٱللَّهُ أَن يَأۡتِيَنِي بِهِمۡ جَمِيعًاۚ إِنَّهُۥ هُوَ

so patience | (is) beautiful. | Perhaps | Allah | will bring them | to me | all | Indeed, He | He

ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٨٣ وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ

(is) the All-Knower | All-Wise | And he turned away | from them | and said, | Alas, my grief | over

يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ ٨٤

Yusuf! | And became white | his eyes | from | the grief, | and he (was) | a suppressor

قَالُواْ تَٱللَّهِ تَفۡتَؤُاْ تَذۡكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا

They said | 'By Allah | you will not cease | remembering | Yusuf | until | you become | fatally ill

أَوۡ تَكُونَ مِنَ ٱلۡهَٰلِكِينَ ٨٥ قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي

or | become | of | those who perish | He said. | 'Only | I complain | (of) my suffering

وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ٨٦

and my grief | to | Allah | and I know | from | Allah | what | not | you know

- معاذ الله: نعوذ بالله معاذا
- استيأسوا: يئسوا
- خلصوا نجيا: انفردوا للتناجي والتشاور
- العير: القافلة
- سولت: زينت، أو سهلت
- يا أسفا: يا حزني
- كظيم: ممتلئ من الغيظ
- تفتؤ: لا تفتأ، لا تزال
- حرضا: مريضا مشرفا على الهلاك
- بثي: أشد غمي

مد ٦ حركات لزوما | مد ٢ أو ٤ أو ٦ جوازا | إخفاء، ومواقع الغنة (حركتان) | تفخيم الراء
مد واجب ٤ أو ٥ حركات | مد حركتان | إدغام، وما لا يلفظ | قلقلة

يَٰبَنِيَّ ٱذْهَبُوا۟ فَتَحَسَّسُوا۟ مِن يُوسُفَ وَأَخِيهِ وَلَا تَا۟يْـَٔسُوا۟
O my sons! Go and inquire about Yusuf and his brother and not despair

مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَا۟يْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ
of (the) Mercy of Allah. Indeed, none despairs of (the) Mercy of Allah except the people the disbelievers.

٨٧ فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ
So when they entered upon him they said O Aziz! Has touched us and our family the adversity

وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ
and we have come with goods (of) little value, but pay (in) full to us the measure and be charitable to us.

إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ٨٨ قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم
Indeed Allah rewards the charitable. He said Do you know what you did

بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ٨٩ قَالُوٓا۟ أَءِنَّكَ
with Yusuf and his brother when you were ignorant? They said Are you indeed

لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ
[surely you] Yusuf? He said I am Yusuf and this (is) my brother. Indeed Allah has been gracious

عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ
to us. Indeed, he who fears Allah and (is) patient, then indeed Allah (does) not let go waste (the) reward

ٱلْمُحْسِنِينَ ٩٠ قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا
(of) the good-doers. They said By Allah certainly has preferred you Allah over us

وَإِن كُنَّا لَخَٰطِـِٔينَ ٩١ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ
and indeed we have been sinners. He said No blame upon you

ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ٩٢
today. will forgive Allah you and He (is) the Most Merciful (of) those who show mercy.

ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا
Go with this shirt of mine and cast it over (the) face (of) my father he will regain sight.

وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ٩٣ وَلَمَّا فَصَلَتِ
And bring to me your family all together. And when departed

ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن
the caravan said their father Indeed, I [I] find (the) smell (of) Yusuf if not that

تُفَنِّدُونِ ٩٤ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ٩٥
you think me weakened in mind. They said By Allah indeed, you surely (are) in your error old.

فتحسسوا: تعرفوا
روح الله: فرجه وتنفيسه
الضر: الهزال من شدة الجوع
بضاعة: أثمان
مزجاة: رديئة أو زائفة
آثرك: اختارك وفضلك
لا تثريب: لا لوم ولا تأنيب
فصلت العير: فارقت عريش مصر
لتفندون: تسفهون
ضلالك: ذهابك عن الصواب

مد ٦ حركات لزوما — مد ٢ أو ٤ أو ٦ جوازا — مد واجب ٤ أو ٥ حركات — مد حركتان — إخفاء، ومواقع الغنة (حركتان) — إدغام، وما لا يلفظ — تفخيم الراء — قلقلة

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ
Then when [that] arrived the bearer of glad tidings he cast it over his face then returned (his) sight. He said

أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟
Did not I say to you, indeed I [I] know from Allah what not you know? They said

يَـٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَـٰطِـِٔينَ ﴿٩٧﴾ قَالَ سَوْفَ
O our father Ask forgiveness for us (of) our sins Indeed, we have been sinners He said 'Soon

أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾ فَلَمَّا
I will ask forgiveness for you (from) my Lord. Indeed, He, He the Oft-Forgiving the Most Merciful Then when

دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ
they entered upon Yusuf he took to himself his parents and said Enter Egypt

إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟
if Allah wills, safe And he raised his parents upon the throne and they fell down

لَهُۥ سُجَّدًا ۖ وَقَالَ يَـٰٓأَبَتِ هَـٰذَا تَأْوِيلُ رُءْيَـٰىَ مِن قَبْلُ قَدْ جَعَلَهَا
to him prostrate. And he said 'O my father! This (is the) interpretation (of) my dream (of) before Verily has made it

رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم
my Lord true And indeed **He** was good to me when **He** took me out of the prison and brought you

مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَـٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ
from the bedouin life from after [that] had caused discord the Shaitaan between me and between my brothers Indeed



رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ ۞ رَبِّ
my Lord (is) Most Subtle to what **He** wills Indeed, **He** **He** the All-Knower the All-Wise My Lord,

قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ
indeed you have given me of the sovereignty and taught me of the interpretation of the events. Creator

ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ تَوَفَّنِى
(of) the heavens and the earth **You** (are) my Protector in the world and the Hereafter. Cause me to die

مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّـٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ
(as) a Muslim and join me with the righteous That (is) from the news (of) the unseen

نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
which **We** reveal to you. And not you were with them when they put together their plan while they (were) plotting.

﴿١٠٢﴾ وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾
And not most (of) the mankind even though you desire (will be) believers

- آوى إليه: ضمّ إليه
- البدو: البادية
- نزغ الشيطان: أفسد وحرّش
- فاطر: مبدع
- أجمعوا أمرهم: عزموا عليه

مد ٦ حركات لزوما ● مد ٢ أو ٤ أو ٦ جوازا ● مد واجب ٤ أو ٥ حركات ● مد حركتان ● إخفاء، ومواقع الغنة (حركتان) ● إدغام، وما لا يلفظ ● تفخيم الراء ● قلقلة

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ١٠٤
And not | you ask them | for it | any | reward | Not | (is) it | but | a reminder | to the worlds

وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا
And how many | of | a Sign | in | the heavens | and the earth | they pass | over it

وَهُمْ عَنْهَا مُعْرِضُونَ ١٠٥ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا
while they | from them (are) | turn away | And not | believe | most of them | in Allah | except

وَهُم مُّشْرِكُونَ ١٠٦ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
while they | associate partners with Him | Do they then feel secure | that | comes to them | an overwhelming | [of] | punishment | (of) Allah

أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١٠٧ قُلْ هَٰذِهِۦ
or | comes to them | the Hour | suddenly | while they | (do) not | perceive? | Say | This

سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ
(is) my way | I invite | to | Allah | with | insight | I | and | whoever | follows me | And | Glory be

ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ١٠٨ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ
(to) Allah | and not | I am | of | the polytheists | And not | We sent | before you

إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى
but | men | We revealed | to them | from | (the) people | (of) the townships | So have not | they traveled | in

ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ
the earth | and seen | how | was | (the) end | (of) those who | (were) before them?

وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ١٠٩ حَتَّىٰٓ
And surely the home | (of) the Hereafter | (is) best | for those who | fear Allah | Then will not | you use reason? | Until

إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ
when | gave up hope | the Messengers | and thought | that they | certainly | were denied | then came to them

نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
Our help | and was saved | whom | We willed | And not | (can) be repelled | Our punishment | from | the people | (who are) criminals

١١٠ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ
Verily | (there) is | in | their stories | a lesson | for men | (of) understanding | Not | (it) is

حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ
a narration | invented, | but | a confirmation | (of that) which | (was) before it

وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ١١١
and a detailed explanation | (of) all | things | and a guidance | and mercy | for a people | who believe

كأين: كثير
غاشية: عقوبة تغشاهم وتجللهم
بغتة: فجأة
استيئس: يئس
بأسنا: عذابنا
عبرة: عظة
يفترى: يختلق